THE

Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

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THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE CHAMPAKA FLOWER.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

With strong perfume and bell-shaped beauty bright
The Champak shines in golden raiment drest.
With splendour and sweet odour fully blest,
As pleasing to the smell as to the sight.
[illegible] heart's dark clouded night
[illegible] comest as a guest
[illegible] st Beauty's sweet behest
[illegible] her morning light
[illegible] sweet perfume
[illegible] ish gracious form
[illegible] s griefs doth swiftly [illegible];
[illegible] my inner eyes illume.
[illegible] raptures multiform
[illegible] niversal core.

Prize-Cempetition Essay.

The subject for this month's Prize-essay is "The effect on the Hindu Society of the passage of the Hon'ble Mr. Patel's Inter-caste Marriage Bill." The subject should be dealt with exhaustively from all points of view and special stress should be laid on the Shastraic point of view distinguishing this from previous legislations such as the Widow Marriage Act the Age of Consent Act and the abolition of Sati and detailing the dangerous disruption that would be caused in the Hindu Society by this enactment. The prize amount is specially raised to Rupees Fifty for the best and most comprehensive dissertation and the Editor reserves to himself the right of publishing in the 'HINDU MESSAGE' essays other than the one that secures the prize if he finds them worthy of publication. If more than one essay is found to be equally good the prize will then be divided equally among them. If no essay comes up to the mark, then consolation prizes only will be awarded at the discretion of the Editor. The essays should reach the Editor on or before the 30th April.

Dreams of the Soul.

BY AN INDIAN DREAMER.

XXIV

I see the blue semicircle of the smiling lake in front and further beyond the blue semicircle of dreaming hills.

The sun is rising in golden glory to my right.

The moon is setting in faded splendour to my left.

I see the reapers garnering the harvest of their hands from the maternal and loving abundance of our mother.

The fascination of night and rest and unity and peace is giving place to the fascination of day and work and variety and energy of service.

I heard and rejoiced in the call of the night and now I hear and rejoice in the call of the day.

But when shall I hear and rejoice in the call of Him who is beyond both day and night—brighter than the day and calmer than the night?

XXVI

In the work of the day the peace of the night dwelt in my heart.

In the variety of the day the unity of the night dwelt in my heart.

In the strife of the day the peace of the night dwelt in my heart.

In the golden radiance of the day the dark glory of the night dwelt in my heart.

Amidst the human confusions of the day's surroundings, the orderly sovereignty of the night claimed and got my glad homage.

When shall I see Him from whom the moon of Night and the sun of Day have come into radiant existence?

Events of the Week.

The Newest of Marriages.

BY OUR SENTINEL.

There has been considerable discussion about the newest of marriages. But yet there is much more to say about it. I read some years ago a novel called *Chrystal, The Newest of Women*. It tells us how a woman married for money, hated her husband for giving her a diseased child, and then eloped with a healthy and promising paramour to beget a healthy child. Hence our discussions will necessarily be coloured by our ultimate ideals of life. That is why there has been such a war of words about the recent matrimonial adventure. Let me have my say about it.

* * *

The girl is a minor. Having regard to the ideals of her race and religion of which she is at once the embodiment and the medium of transmission, how can her guardians induce or allow her to betray those ideals or how can a stranger to her race and religion be allowed to strike a deadly blow at these through her? The king is the *pater patriæ* and no one should be allowed to spoil the minor and unfit him or her to be the incarnation of the racial life and the racial ideals. A major is of course in modern times a master of himself or herself—but that is another story.

* * *

This is not the only aspect of the matter. Mr. G. S. Arundale is reputed to be in the position of a spiritual adviser to the family of the girl's father Mr. Nilakanta Sastrial. The public has every reason to dislike instances of one *in loco parentis* (whether fit for that position or not) blossoming into a happy bridegroom.

* * *

Quite recently it has also come out that he is "an initiate" in Theosophical parlance and that according to Theosophical dogmas "to initiates no sexual activity is possible." Where then is this marriage intended to lead? We pause for a reply.

* * *

Let us see his own attitude in the matter. He said at first that out of love for the land of his adoption and out of deference to the wishes of Mrs. Besant he dropped the marriage. *The Madras Mail* took him to task for this want of chivalry. At once he gave to the world his remarkable explanation that dropping means postponement.

* * *

But let us drop (and not merely postpone) these personal aspects. The *New India* cries out that the attack by *The Hindu* is only the attacking of a political opponent below the belt and that the Hindu Society ought not to forget the services of Theosophy to it. I do not care to discuss here about the political aspect of the journalistic war. But what is the truth of this alleged past services and present martyrdom? As a matter of fact the services are few and trifling, the disservices many and momentous, and the self-laudations frequent and noisy and fulsome. Even if the services were more than they have been, how can they justify an attack on the heart-point of Hindu Social life?

* * *

Some disputants talk grandiloquently about the inviolability of marital sanctity, the sacredness of domestic relationships, the tyranny of the press etc. But the fact is that marriage has a public, a national, and a racial aspect as well as a private and individual aspect. The private joys and sorrows of married couples may have no public aspect but the entry into the marital relationship can and will and must be guided by the laws of God and the laws of man. We must clear our mind of cant in all these matters. The press which is the means of securing right-doing and preventing wrong-doing in modern times and climes cannot without injustice and breach of faith to itself and the Society of which it is a valued institution wink at social and racial wrong-doing and undoing.

* * *

The fact is that the passion of inter-racial love-making so disastrous in consequences and so ridiculous in every way is evolving new war-cries. We hear of matrimonial republics, the democracy of love, the nationalisation of women etc. But the spiritual leaders of mankind as well as the scientific thinkers have known and taught the evils—here and hereafter--of such unions and if combatants for free love will not heed them all the worse for the society which forsakes wisdom for license.

* * *

Hence it is that the magniloquent talk that we hear about the course of true love is only the crackling of thorns under a pot. Hence it is the so-called "vulgar intrusion of a newspaper into family affairs" becomes a vindication of the laws of God and of man.

* * *

Some flourish in our faces the fact that Mr. Arundale is Indian in his ways. Ways come and go; but the body stays on till death and brings with it its past and will leave behind it the legacy of the future. Others say that he used to eat in Mr. Nilakanta Sastri's house. But unfortunately if that was bad, this is far worse. Wiving is an even more vital matter than eating.

* * *

There are a few other aspects that cannot be left out. One critic says that Hindu Society which allows widowers to marry maidens should not object to Mr. Arundale who is now over forty years of age marrying the girl. But Mr. Arundale *is* not yet a widower. Why bring in that inauspicious idea into the question of his marriage? In Hindu Society such marriages are allowed only under strict and well-defined limitations. But a newspaper combatant does not seem to care for all this, because truth hides its head when passion reigns.

* * *

Another critic makes the ingenious suggestion that there is no fear of hybridism, "as the Brahmana factor in the marriage would make a vast difference as to the hereditary value of the offspring of any mixed marriage." We have heard of damning with faint praise. But this is surely damning and destroying with excessive praise. Destruction will surely result from disregard of scriptural and scientific truths, even if you dress up the violation in glittering phrases.

* * *

After all, has not religion a right to step and have its say? The modern man has a strenge deafness to its clarion call. But God is behind it and our Society cannot play false to Him for the sake of winning anything in the world—even if it be such a lofty thing as the good will of Mr. G. S. Arundale and Mrs. Besant. Hindu Society must resent and discourage this newest of marriages. Else if such marriages be, Hindu society will cease to be. Beware! And beware in time.

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The Hindu Message

The Madras Elementary Education Bill.

The Madras Legislative Council will shortly consider two important measures, the Elementary Education Bill and the Town Planning Bill. The Education Bill will perhaps interest the public in a greater measure than the other Bill. We shall therefore scrutinise its provisions first. The Madras Bill, like the educational measures of other provinces, is an enabling measure; it enables local bodies to levy an education tax; and, subject to the approval of the Local Government as regards the provision of adequate guarantees, financial and otherwise, as to the ability of the local body concerned to enforce compulsion without hardship, it empowers local bodies to enforce compulsion. The Madras Bill is, however, more than a mere enabling measure. It incorporates within itself some of the characteristic provisions of the great British Act of 1870. Like that Act, it provides for the constitution of District Educational Councils analogous to the School Boards under the Forster Act; it constitutes, again like the Forster Act, a school fund to which is to be credited all funds allotted to education, such as the proceeds of education rates and local Government grants; and it provides for the creation of local School Attendance Committees, like the Forster Act, wherever the Educational Council cannot directly oversee things. The objects of the two measures are the same, firstly, to survey and determine dificiencies in educational equipment, secondly, to devise ways and means to meet these deficiencies, and thirdly, to enforce the utilisation of these facilities by those to whom they are intended.

If thus the similarity between the two measures is striking, the differences between them are no less striking so much so indeed that the Madras measure is but a spurious version of the great British Act. The Forster Act contemplated coercion to make up the deficiencies. The School Boards were authorised, not only to find out deficiencies and draw up plans to remedy them but also to carry out their schemes levying a vote, if the local body concerned refused to levy such a vote. They were elective bodies chosen by the taxpayers. The Educational Council on the other hand, is to be a purely advisory body; the education fund is not to be in its custody, it cannot call upon a local body to levy an education tax, neither can it raise a rate of its own accord. Nor is the right reserved to this department to call upon local bodies to make up the deficiencies spotted out by the Educational Council. The utmost that the Bill does in the respect is to vest authority in the Local Government to dispose of the education fund as best as it likes; and, of course, this it will do ordinarily under the advice of the Educational Council only. Funds thus properly belonging to education will be earmarked to it; it will further be utilised presumably in the best manner possible. The Educational Councils and the Local Government will thus resort to persuasion rather than to coercion. And perhaps this is inevitable in the present financial conditions of local bodies. Their resources are poor; they are not exactly bankrupt, but are as impotent as bankrupts; and it will be fulite if not dangerous, to force them to levy a rate which they could not safely collect. The Bill provides that the Local Government shall pay, by way of grant, a sum equal to that collected by them as education tax, but the utility of a provison to a penniless man, with little prospect of income, to pay as much as he earns is at best doubtful. The crux of the problem is finance; and the Bill does little to solve this problem.

Nor is this the only defect in the Bill. The Bill no doubt introduces something like a conscience clause; but this is confined to single school areas, the permissible distance being left to be settled by rules. This is too serious a defect to be lightly ignored. Nor does the provision as to exemption make it clear that children who have education in *patasalas* and *maktabs* on traditional lines are to be exempted from the operation of the penal provisions of the Bill. Later on we hope to deal with the other serious defects of the Bill such as those in regard to the constitution of the Education Councils etc.

Notes and Comments.

The Hon. Justice Sir John Woodroffe says:—"It has been well said that probably in the whole world there are not two more dissimilar persons than an Englishman and a Hindu." Here is the fact which justifies *The Hindu* newspaper in opposing "Adyar's Ways."

* * *

We are now further informed (*New India* of March 12, 1920) as follows:—"When the proposal was made to Mr. A. Nilakanta Sastri he in turn communicated it to his wife so that she might sound the girl regarding the proposal. When the subject was broached to the girl, she is said to have retorted that, in case they, her parents, felt her a burden, they might state so and that she would find her own means of livelihood. Thereupon her parents dropped the subject." Why has the matter been revived after the father's death? We think that full explanation ought to be forthcoming. Till then we cannot give a careful consideration to the matter so as to express a conclusive opinion.

* * *

Some people explain that Mr. Arundale "lives in the Indian way and his home with Miss Arundale, is Indian in its ways." In our opinion, this consideration can have no weight in leading to the proper conclusion. His present mode of life cannot change the fact that Mr. Arundale's *Sthula-sarira* is one that has grown up for all time according to Western conditions of environment and Western modes of living of his forefathers, such as flesh-eating of various kinds, marriages, &c., and therefore should not be united to the *Sthula-sarira* of an Indian, and especially, a Brahman. When

there are thoughtful Englishmen who object to the marriages of English Christians and Christians belonging to other races and nationalities how much more should be the objection which thoughtful Indians feel to the marriage of an Englishman with a Brahmin girl, notwithstanding that the former leads an Indian life?

* * *

There are some who explain that the deceased father of the girl was leading a life which was "unorthodox" and cosmopolitan. "We often meet with such people, and they have not been a new feature confined to present-day conditions. The Hindu community which has grown ethically superior in its modes of living so much as to attain to the *highest* Vedic ideals of non-injury cannot give any encouragement to the idea that we ought not to have gone the lengths to which we have advanced in our ideals of renunciation. What is called "unorthodox and cosmopolitan" is simply synonymous with what is only a return to impurities which we have left behind and a relinquishment of the ethical advances which, as already stated, are in accordance with the *highest* Vedic ideal of purity and morality. Throughout the world, the lesser morality—not immorality—is the true opponent of the higher morality, and we must guard ourselves against it with all our earnestness and perseverance.

* * *

Some people have the audacity to import into this matter the bugbear of interference—by *The Hindu*—of what they call "the sacredness of private contracts and social relationships." Where "private contracts and social relationships" are against the fundamental conceptions and eternal principles of *Dharma*, the leaders and public organs of Hindu society are bound to protect it against them with all their energy and endeavour. Mrs. Besant herself says that the Indians have developed "the noblest type on earth" of womanhood. The inspiration to it has come to us from Sita as the exemplar of all that is pure, holy, and self-denying in the highest degree. If we encourage marriages between races "so dissimilar" in the highest possible degree as the Englishman and the Hindu, how can the Indian type of womanhood be preserved?

* * *

Mrs. Besant is simply, in our view, evading the real issue as above enunciated when she says of this particular girl that "her choice is not that of a moment, but has a solid basis." She *implies*, too, that though young, she is not an "ordinary girl." She also threatens that, if the girl's uncle continues his attacks, she would be, as she is, "responsible for the advice" that the girl should at once marry Mr. Arundale instead of some months hence." We do not see what difference this makes to those members of the family or the Hindu community who are opposed to such unsuitable and mixed marriages. Mrs. Besant has, like another Pope, sent forth her fiat,—"The betrothal stands." So long as "the marriage will take place," it is absolutely of no importance whether the marriage follows now or some months hence.

* * *

Mr. T. M. Krishnaswami Aiyar writes:—"I saw Dr. Subramania Aiyar and told him that I was greatly agitated over the proposal. He replied that he stood in the relation of a disciple to Mrs. Besant and that Mrs. Besant and Mr. Arundale were good people and that I would do well to appeal to them directly and that if I did so they would perhaps drop it." This extract shows what Dr. Subramania Iyer's own view is, and what prevented him from rendering help to relieve Mr. T. M. Krishnaswami Iyer. It is the fact of his being "in the relation of a disciple of Mrs. Besant." In India, the disciple is not at all to surrender his own freedom of judgement to the Guru, and can even abandon his Guru when the latter is acting in a manner which he does not approve of. But we have observed all our life that Indian theosophists usually abandon their freedom of judgment, especially those who belong to the inner (or esoteric) school and section of this society from abroad.

* * *

The position in regard to this matter in India is somewhat analogous to that which the late supereminent British statesman inveighed against in his writings on "The Vatican decrees in their bearing on Civil Allegiance." The decrees of the President of the Theosophical Society have had a similar effect and bearing in altering the relations and the allegiance of Hindus to their own society and to their Dharma and the eternal lord and protector of Dharma. From the time when we first knew Col. Olcott and heard him, and from the time of our first visit to Adyar in 1883 or so, we have been fully aware of this danger. The Hindus,— individually—, and Hindu society have since had numerous warnings, but they have been distracted by numerous internal dissensions and reform squabbles of all kinds. Nothing, therefore has been done to avert the danger, and the Hindu society is now entangled in the mire to a degree dreadful to contemplate, and it seems hopeless even to attempt to extricate it. Our efforts and voice have so far been altogether ignored. *The Hindu* has rendered noble service in the past to the cause of Hindu social freedom from the thraldom of Theosophy, and now has again boldly come forward to renew its efforts in the same cause. Let us hope that it will not be deterred from its work by its political opponents or others who have their own aims to advance by denouncing or misrepresenting its work of championing its own people against foreigners bent on exploiting its resources of all kinds,—not only its resources, physical and economical, but its resources of race and religion, of manhood and womanhood.

* * *

Mrs. Besant has always displayed her bellicose temper against Brahmans and their status in Hindu society. In her very first course of lectures, she claimed to know a good deal more about their religion than themselves. She found it convenient to consign to oblivion the fact that great Pandits and Saints like the great Raju Sastriar of Mannargudi were still living and preserving the noble spiritual inheritance left to them by the Rishis and Acharyas of India. Her great powers of speech—which, unquestionable as they were and are, have their limitations and can never be placed on the same level as those, for instance, of Indians of the stamp of the late eminent Kashinath T. Telang,—attracted many,—and still more her unstinted powers of self-assurance. But there have been also, many Hindus cast in a different mould to whom those same powers of both kinds proved repulsive, and it is thus that she has had a strange career in India,—one as full of unexpected triumphs as of unexpected reverses. Her latest act of social leadership and of social disturbance is a bid for influence of the most venturesome and revolutionary kind, and its effects remain to be known and calculated in the future. No doubt there are some so-called Hindus who constantly preach the gospel of Hindu disunity and dissolution. To them, no doubt, her tactics in this matter might be welcome, as it hits a leading section of the Hindu community in a most delicate matter, viz., race-integrity and race-purity upon which it has prided itself and which it had always guarded by what seemed impassable and invincible moral barriers. But we hope the common-sense and fundamental unity of the Hindu people will not fail to assert itself sufficiently early, and that Mrs. Besant and others of that ilk will discover in the end that they have only over-reached

themselves, and not the Hindu community itself which is ever devoted to its eternal founder who is also the goal of its highest aspiration and the star or sun of its supreme liberation from bondage.

* * *

The Hindus have ever been a long-suffering people, and never known to be capable of exercising the *lex talionis*. "Magnanimity," said Burke, "is not seldom the truest wisdom." It will no doubt appear to Western minds, and especially to those who pride themselves on being "the representatives of a belligerent civilisation" that magnanimity has no place in the never-ending, still-beginning struggle for existence among the world's communities and that only the fittest will survive. Colonel Olcott, the founder of the Theosophical Society, was an American, the worthy descendant of those who had exterminated the ancient races,—many of them possessing high ethical qualities,—who had long lived in that continent. His arrival in India as a pioneer in imitation of *The Pilgrim Fathers* was to us a fact of strange and even portentous significance! Whether the ultimate course of our Hindu destiny will justify our gloomy forebodings we cannot of course say. The Hindus have, after an experience of more than a generation, the materials in abundance needed to arrive at a decision whether to continue the policy of "magnanimity" which is above referred or to alter it to one more in accordance with the dictates of prudence and true wisdom. Our own policy has been, from the beginning, inspired by our study of the lessons taught by history. We recommend the same to-day to our people with all the emphasis of an assured conviction. It is a policy of unity and consolidation in the exercise of our undoubted right of self-defence for the preservation of our ancient spiritual culture and of the social fabric devised by divine Providence as the physical body which is to preserve it for our own benefit and for that of all advanced souls in every quarter of the universe. Let all of us who belong to the Hindu people—the Holy People of the Punya-Bhumi—duly and earnestly resolve to fulfil the mission of our race in the world, and not be scared away from it by the threats or fascinations of those "Uitlanders" in Adyar or elsewhere who claim to have made this the land of their adoption out of pure "*love*" for us and for it. We have had enough time to contrast the Western gospel of love with our Hindu gospel of Bhakti.

Social and Religious.

The "Karma Marga."

BY N. K. VENKATESAN, M.A.

III.

Practical Methods.

Having so far dealt with the general aspects of the Karma Marga and having in a way established the value of Karma Marga, for incessant practice in our lives, I shall now take up the Karma Marga in its practical working in life and show in a way how by our Nitya Karma, we pave our way for jnana, leading to Moksha. The goal we have in view is the realisation of Brahman, as expounded in the Mahavakyas:

What is this Brahman? "That which is not manifested in speech and by which speech is manifested is Brahman; and not what is worshipped as this. That which does not think by the mind and by which the mind is thought is Brahman and not what is worshipped as this. That which does not see by the eye and by which they see the eyes is Brahman, and not what is worshipped as this. That which does not hear by the ear and by which this ear hears is Brahman and not what is worshipped as this. That which does not breathe by breath and by which breath is breathed is Brahman and not what is worshipped as this" (Kenopanishad I—4 to 8.)

This is not quite a positive definition of Brahman. Brahman has also been positively defined. "The word of which all the Vedas speak, which all the works of penance proclaim, of which desirous they live as Brahma-students, this word I will briefly tell thee; it is ओं (Aum). This sound means *Brahman*, this sound means the Supreme; whoever *knows* this sound, obtains whatever he wishes. This means is best, this means is Supreme. Whoever *knows* this means, is adored in the place of Heaven. The knowing (soul) is not born, nor does it die, it was not produced from any one, nor was any produced from it; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain. The soul does not slay nor is it slain (*cf.* Bhagavat Gita. Chapter II. for similar sentiments in almost the same words). The soul (Brahman) which is subtler than what is subtle, greater than what is great, is seated in the cavity of the living being (*cf.* Taittiriya Upanishad, Narayana Valli, for the same idea). He who is free from desire and without grief, beholds by the tranquillity of his senses that majesty of the soul (Brahman). The soul (Brahman) *cannot be gained by knowledge, not by understanding, not by manifold science.* It can be obtained *by the soul by which it is desired. His soul reveals its own truth.*" (Katha Upan. 2nd Valli).

This means that for the realisation of Brahman, for the revelation of its own truth to the soul, what is required is some sort of concentration on ओं, which represents *Brahman*. WHAT IS ओं?

ओं is thus explained by Sir Sankaracharya, in his Bhashya. "There is but one absolute Reality which first appears phenomenally as the Unmanifest. From the Unmanifest are produced the five subtle elements and from these comes the universe. The gross universe is formed by the quintuplication of the five elements in their gross form. This macrocosmic gross condition is the Virat (विराट्). He who identifies himself with the gross body and the jagrat or the waking condition is called Visva (विश्वः). This condition is symbolised by the letter अ.

"The elements in their subtle condition when not quintuplicated compose the subtle macrocosm called Hiranyagarbha (हिरण्यगर्भ). He who identifies himself with the subtle body of seventeen elements, viz, the five organs of sense, the five organs of action, the five vital airs, Manas and Buddhi, and with the *svapna* or the dream condition is called Taijasa (तैजसः). This condition is symbolised by the letter उ.

"That which is the cause of the subtle and the gross macrocosmic conditions is the unmanifest or अप्राकृत, which is neither different from Brahman, nor one with Brahman, nor both. This causal condition or limitation is destroyed by the knowledge of the unity of all. He who identifies himself with the casual condition and the deep sleep (सुषुप्ति) condition is called Prājna (प्राज्ञः). This condition is symbolised by the letter म्.

Then says Sri Sankaracharya, अ is उ, उ is म्, म् is ओं the Brahman or the one Absolute Reality. [For the full significance of अ+उ+म्=ओं—see the Siksha Valli of the Taittiriya Upanishad, which shows the way to concentrate on ओम् in various ways]. *Samādhi*, says our Guru, consists in the meditation of oneself as the secondless Brahman. By so meditating the individual man realises that he himself is Brahman"—the formula being ब्रह्मैवाहमस्मि or अहं ब्रह्मास्मि.

Aham is Brahman. Aum is Brahman. To realise the former, concentration on the latter is necessary. It is easy to speak of concentration on ओं, but it is firstly very difficult to be put into practice and secondly, such concentration is not permitted to us *grihasthas*. We are not *adhikaris* for such concentration and so other

means and methods are laid down for concentration on ओं

"Aum, the hymns of the sāma sing; aum, som, the hymns of praise proclaim; By aum, adhvaryu gives his replies; By aum, the Brahma commands: By aum, he gives his orders for the burnt offering; aum, says the Brahmana, when he commences to read the Veda." (Taittirya Upani. Siksha Valli.)

Manu says:—

"अकारं चाप्युकारं च मकारं च प्रजापतिः ।
वेदत्रयान्निरदुहद्भूर्भुवस्स्वरितीति च ॥"

"ओं—is Brahman; From अ, उ, म् are drawn forth the three Vedas and the three Vyahritis—Bhub, Bhuvaha, Suvaha.

Again says Manu:—

"ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।"

ओं—is to be uttered before and after the recital of the Veda.

The mere utterance of ओं alone at the proper places during the performance of our Vaidika Karma has very great effect upon our ātman. Still to realise the form and spirit of the symbol, we want a practical method of concentration and this is supplied to us *only* in the Hindu Religion and is fit to be practised *only* by the Dvija and is the highest and the most powerful possession of the Brahmin *alone*. Manu says that the Brahmin is the lord of Dharma, because of his birth from the best limb uttama anga or the mukha of Brahma, because of his being the eldest of the Varnas, because of his *bearing* the Veda, (ब्रह्मणश्चैव धारणात्), and because through his mouth the Gods receive their Havyāni or offerings and the Pitris receive their Kavyāni or oblations. Manu says that Prajapati made penance and produced this Brahmin from his mouth for the very purpose of Havya and Kavya reaching the Gods and the Pitris. For these reasons asks Manu, "किं भूताधिकं", which Bhūta is greater than the Brahman, of all the creation of the Lord? Not realising the spirit of the texts; nor knowing the value of our birth as Brahmins, we are selling away this Brahmanyam in us for marketable things and favours in the material world and we are sacrificing this spiritually vitalised body and soul of ours on the altar of material well-being. Efforts for material happiness are not denied to us. They are given their own place and time. But in our supreme ignorance, which is our greatest bliss at present, we sacrifice the spirit to the form, the ideal to the idea, and we tend thus only to lower ourselves day by day. Our acting in this manner is a bar not merely to our spiritual progress but also to our material well-being. So says Manu,

"ब्राह्मणो जायमानो हि पृथिव्यामधिजायते ।
ईश्वरस्सर्वभूतानां धर्मकोशस्य गुप्तये ॥"

The greatness of the world is due to the birth of the Brahmin, who is the storehouse of all *Dharma*.

It is therefore that Manu says that Upasana of *Gayatri* is the first and the foremost duty of the Brahmin.

"एतदक्षरमेतां च जपन्व्याहृतिपूर्विकाम् ।
संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥"

The utterance of ओं + भूर्भुवस्सुवः + the "त्रिपदा गायत्री" at the sandhyas is the foremost duty of a Vipra and has great effect.

The three pādas of the Gayatri, made of 8 letters for each pāda, "चतुर्विंशत्यक्षरा त्रिपदा" as the sruti says, were drawn forth from the three Vedas, says Manu.

"त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।
तदित्यृचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥"

Literary and Educational.

Romance.

BY PROF. V. SARANATHAN M.A.

A leaf, a bird, a trembling golden thought,
A violet gleam in the dark waves of Night,
A melting cloud, and dust of pollen, light
On stream at sunset, hum of Silence caught
By ear of delicate Feeling stillness-wrought,
And mellow shadow fancy-woven, sight
Of earth and sky in dream, and human right
Of sleep and hope, and love or beauty aught
Won of delight or strife—these be Romance;
A fragrant hour, a breath, a wistful shade,
Exceeding passion, pride and glory's chance
On seas encountered, charm unrestful laid
On life, a music deep, a radiance,
And joy and tear of subtle mystery made

Time the Sufferer.

Deep-eyed and world-enamoured Time,
How dost thou bear to lose the prime
Of thy bold love's suspiring bloom,
—This Earth's—, in every fragrant gloom,
In fine delight of streams and flowers
And human play under thy towers?
Ah, thou dream'st, while thy incense rolls
Out to the far unyielding Poles,
Between where God sends out His birds
Compassionately to the herds
Of thy frail progeny that wake
As thy feet's purple splendours break!
Those colours on thy feet, they pale;
Those firm feet fade, as an old tale
Upon enchanted sleeper's eyes,
To us that fall and dimly rise.
And thy soul's incence flies always
Tho' Fate thy consecration stays
With frowning countenance, and slays
Thy children's love and hope in Thee,
And all their hearts' embroidery,
Till God's melodious birds do move
And tell 'Time changeth not in Love!'

Childhood.

My dream doth flash on the day
When first I was a tendril
Of bright heaven on the hill
To wistful mother's eyes
And spiritual cloud of her cries;
Then fresh-fallen on her pain,
I gleamed like a sun-ray on the plain
When the evening shadows fell
On my opening hour as a spell;
And around that twilight flower
My soft brown flesh grew like a bower.
I was a little child
And I was passing wild
When it seemed, the quick earth moved,
And waters of the great lake roved
To my wonder-woven gaze,
And I knew my own face in amaze,
In mirror of water looming
As my dewy heart's own blooming;
My dream doth flash on that day.

Our Social Problem and the Bhagavat Gita

By K. S. Ramaswamy Sastri B. A., B. L.

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Historical and Scientific.

The Pallavas in India.

BY P. T. SRINIVAS IYENGAR, M.A.

CHAPTER II.

SAKA-PALLAVA DOMINION IN NORTHERN AND CENTRAL INDIA.

III. CENTRAL INDIA.

(continued.)

From this inscription we learn that the higher grade of royal officers (*amātya*) were of two classes—counsellors and executive officers (*matisachiva* and *Karmasachiva*). We also learn that the sources of royal revenue were practically the same as those mentioned in the *Artha Sástra* of Kautilya. They were tribute (*bali*), taxes (*Sulka*), and shares of produce (*bhága*, from below and above the surface of the earth, from the sea, and by manufactures); besides these, for public works were required taxes (*kara*), contribution of labour (*vishti*), acts of affection, (pranaya kriya) &c.[51]

The other kings of this dynasty are known only from their coins. The line was once interrupted by the invasion of one Isvaradatta, supposed to be an Abhira. The last king is said by Bana to have been killed by Chandragupta (II), disguised as his mistress.[52] This took place about 400 A. D.

Genealogical table (from Rapson's *Cat. Ind. Coins* p. cliii)

(Ghsamotika)
Chashtana. M.
Jayádāmā K.
Rudradāmā I. M.
Damajada I. M. — Rudrasimha I. M.
Satyadāma. K. — Jīvadāmā M.
Rudrasena I. M. — Sanghadāmā M. — Damasena M.
Prithvīséna K. — Damajada II. K.
Isvaradatta M.
Viradāmā. K. — Yasodāmā I. M. — Vijayasena. M. — Damajada III. M.
Rudrasèna II. M.
Visvasimbā. M. — Bhartridāmá. M. Visvasena, K.
(Svāmī Jīvadāmā)
Rudrasimka II. K. — Svāmī Rudradāmā II. M.
Yosodāmā K. — Svāmi Rudrasena III. M. — daughter
Svāmī Simhasena. M. — Savāmī Satyasimha. M.
Svāmī Rudrasena III. M.
Svāmī Rudrasimha III. M.

51. Cf. *Artha Sastra* Bk. II. ch. vi.
52. *Harsha Charitam*. ch. vi.

Surashtra, Malva and Konkan were, from their geographical position, the districts of India which had a very extensive commercial intercourse with Persia, Arabia, East Africa, Egypt and the Mediterranean Coast of Europe from very early times, of which a detailed account is given in the *Periplùs*. Ujjaini, the Capital of Malva, was the headquarters of this foreign trade and hence the intermediary between Indian and the Roman Empire. The Kshatrapa monarchs encouraged, and took part in this trade, for the proceeds from inland and foreign commerce was one of the chief sources of revenue of Indian Rajas. In the interests of this trade several embassies went from India to the Court of the Roman emperors. The famous embassy to the Emperor Augustus in 21 B. C., a member of which was the Jaina monk (Zarmanochegas, *Sramanacharya*) of Barygasa (Bharoch) who burned himself at Athens, and which is referred to by Horace in his Odes and described by Dio Cassius (*Hist. Rom.* ix. 58) and earlier Latin writers, was sent by a Satakarni Raja, for that was the age when the Andhra King was dominant in India and Barygaza was their chief seaport. But the embassy to Trajan in 107 A. D. and to Antoninus Pius in 138 A. D.[53] must have been sent by the Kshatrapa Rajas who had by this time supplanted the Andhras in Western and Central India. Ptolemy mentions Tiasthenes (Chashtana), as the King that reigned in his time at Ozéné (Ujjayini).[54] The embassy that went to Syria in the reign of Antoninus of Euresa (Elagabulus), who reigned from A. D. 218—222, whose chief was met in Mesopotamia by Bardesanes, was certainly from a Kshatrapa Raja.[55] Its head was Dandamis or Sandames, no doubt, a man of the name of Chandra (Tsanda). Bardasanes was especially struck by the Indian ascetic—philosophers—of the Brahmana and Jaina sects—the Brahmans and the Shamans, their spare vegetable food and contempt of death, their celibacy and the honour they received from kings and from the common people. Stobaios, quoting from Bardesanes describes the ordeal by water prevalent amongst Indians. He also describes an Indian cave temple, dedicated to Siva Ardhanarisvara. There is, he says, "a large natural cave in a very high mountain almost in the middle of the country, wherein there is to be seen a statue of ten, say, or twelve cubits high, standing upright with its hands folded cross-wise—and the right half of its face was that of a man, and the left that of a woman; and in like manner the right hand and right foot, and in short the whole right side was male and the left female, so that the spectator was struck with wonder at the combination, as he saw how the two dissimilar sides coalesced in an indissoluble union in a single body."[56] The commercial intercourse of which this embassy was an incident led to colonies of Indian traders being settled in Alexandria till 215 A. D. when Caracalla massacred the Alexandrians and expelled the foreigners,[57] after which Indian trade reached the Roman Empire partly via Abyssynia and partly via Asia Minor. Indian embassies are mentioned after this date also. Ammianus Marcellinus mentions several Indian embassies to Julian in 361 A. D; so also Sextus Aurelius Victor.[58] Eusebios Pamphili records an Indian embassy to Constantine the Great in 336—37 A. D.[59]

One result of this intercourse, was that Brahmana savants studied Greek astrology and its hand-maiden astronomy and introduced the study of it at Ujjayini

53. Duff. *Chronology of India*. pp. 22-23.
54. *Ind. Ant.* 1884. p. 360.
55. Nicrindle. *Anc. Ind.* pp. 169-174.
56. "Such figures are to be found in the Rock-temples and on Skythian coins." M'Erindle's note. *Anc. Ind.* p. 173.
57. J. R. A. S. 1907. p. 953 (kannady).
58. M'crindle. *Anc. Ind.* p. 213.
59. *Ib.* p. 214.

some time before 400 A. D. Before this time there prevailed in India Vedic astronomy, which had developed as a Vedanga, auxiliary to the Vedic lore. The *Vedanga jyotisha*, an early astronomical treatise mentions the results of astronomical observations made in the XII Century B. C. The Purana chronology, the credibility of which has recently been vindicated by Mr. Pargitar and Mr. Jayaswal, proves that records of the lengths of reigns were kept in royal courts from the xiv century (the age of the war of the Mahabharata). The Indian year was measured with reference to the motion of the Sun and the Moon among the Nakshatras and was divided into three seasons of eight *pakshas* each, the difference between the solar and the lunar year being corrected once in five years, which formed a Vedic yuga. The more prominent planets Venus, Mars, and Jupiter—alone were noticed in the early age; there is no evidence in the Vedic or early Sanskrit literature of the acquaintance of the Indians with the full list of the seven planets or of the astrology based on this list, and, as a consequence, of the astrological period of a week of seven days, each supposed to be presided over by one of the seven planets.[60] The Greek astronomy that was thus borrowed amalgamated with the pre-existing Vedic astronomy. The longitude of Ujjaini was taken as the central line of the celestial sphere and all calculations were adjusted to this. The original *Surya Siddhanta*, attributed to Maya was the result of this new development of astronomy; and for Planetary astrology and the unastronomical division of time into a week of seven planetary days, India is indebted to the importation of Greek culture from Alexandria.

(To be continued.)

Are our Politics fundamentally sound?

By M. K. Acharya.

Whither are we moving? Will politics save us—politics of the kind that we have been fighting for during the past three and thirty years? Politics such as, however developed or engineered, are being organised speedily in a variety of forms all over the land? Is Self-government "on Colonial lines" worth striving for? Or on any lines indeed that England can comprehend and initiate in India? Are British political institutions really of a high order? Are European representative institutions radically sound? Have they saved Europe and America? Can they save India? Have they made the so-called advanced nations of the West really happy, contented, peaceful at home and abroad, or efficient in any sphere at all except commercial and political exploitation resulting in the worst forms of mutual competition and tending possibly to mutual destruction? Have European institutions helped western nations to progress truly towards the highest human ideals? Does the Demos really rule anywhere in the world? Has social legislation in the West really lightened the burdens of the poor or made their struggle for existence any the less hard? Do poverty and disease and selfishness and fanaticism work less havoc now in Europe than they did three hundred years ago? Are not European politics and sociology like every other branch of European civilisation far too mechanical, however pretentious, far too wasteful and mutually destructive in their component elements? Is it desirable to make India socially and politically a fifth-rate European power? How far may we copy the West? Shall we introduce dead-locks and strikes into our social order? Shall we import into our midst the ethics of electoral campaigns and the inducements of polling-booths? Shall we too institute party-whips to drive our leaders to the voting gallery? Shall we too drown the individual in the party, elevate the party above the country, and the country above humanity; and in order to exploit effectively the world at large, and enslave weaker nations, shall we too invent more infernal engines than any yet devised, in order to mow down God's creatures on earth and self-complacently trumpet ourselves as most scientific and civilised? Whither are we moving?

These questions which have been for some time past seriously troubling my mind afford the best answer I can give to the many kind enquiries of friends who wonderingly ask what has come upon me of late that I am found on none of the contending political platforms of the day? Their queries are not unreasonable; for only three years ago I gave up a responsible place in an honest and useful though poorly-paid and ill-honoured profession; and I did it deliberately to become a full-timed public worker. How is my present passivity to be explained? The answer is brief. Three or four years ago, indeed till recently, I thought, as most of my countrymen still think, very highly of our political struggle? Four years ago, not a day passed without my reading the *New India* with avidity. What appeared in its columns *in those days* captivated my heart. In a quite impersonal way I came under the influence of Mrs. Besant's personality. I never was one of her intimate follower; I have received no personal favours from her at any time. My devotion to her was purely ideal. I had long desired to dedicate myself to the service of the motherland. Our political struggle then appeared to stand in need of the most disinterested and hardy of recruits. I resigned my Head-mastership in April 1917, and become a political *sanyasin*. I was with Mrs. Besant at the Trichinopoly District Conference held at Elamballi in May 1917. I accompanied her to Madras and was at Adyar on the memorable day when she was sent for by Lord Pentland on the eve of her internment. The Hon'ble Mr. Rangaswamy Iyengar and myself were among the first to break through the despondency that seized us all at the time, and to go and take counsel from our venerable Bhishma, Dr. Subrahmanya Aiyar, who then dictated his historic reply to Lord Pentland's policy of repressions. Lord Pentland however, like autocrats all the world over, really gave to the national cause an impetus he had hardly intended. The three succeeding months gave me work to my heart's content. There was not a corner of South India I did not visit during that period. Then came, true to the traditions of the British Government of repression with one hand and reform with the other, the famous declaration of August 1917. The Government realised too how repression far from suppressing only strengthened the popular discontent. Thus Mrs. Besant and party were released. Then came Mr. Montagu's visit to India. I went to Delhi as a member of the Home Rule League; I signed the representation to Mr. Montagu on behalf of the All-India Hindu Sabha. From Delhi I went to Calcutta to prepare the welcome that was to be given to Mrs. Besant, the Congress President of the year. She was the foremost of our leaders; and I felt it a privilege to work for her, as doubtless did many another in those days. And so it was that to Mrs. Besant was accorded a reception at Calcutta such as Emperors might well envy. Indeed Mrs. Besant in December 1917 rose to the very zenith of India's political leadership. Why has she fallen? What has been our political experience during the past thirty years? How did Gokhale rise? How has Srinivasa Sastri risen? Why has Tilak been always persecuted?

60. The *Baudhayana Dharma Sutra* II. 5—9—9 refers to the week-days (*Ind. Ant.* 1918. p. 112); but the chapter of the Sutras where this occurs is certainly a later interpolation, as Buhler points out. *Ib. Introd.* p. xxxiii.

Montagu's mission, meanwhile, was even more successful than he could have anticipated. The "Mont-ford" visit to South India witnessed the dawn of the Non-brahman movement. The "Mont-ford" report divided us permanently and the Parliamentary statute based on that report is however unintentionally demoralizing us hopelessly. The most unfriendly Bureaucrat could not have devised more to confound us than the genuine friend of India.

Moderates and Besantists claim that they have brought us within site of the promised land. The Nationalists deny the claim but declare that we must make the best use of what we have got and try to capture more in the same line. The air is rent with shocking mutual Shibboleths which far from appearing reprehensible seem only to create vicious appetite for more of the same kind. The wheel has been set in motion; the grinding is being scientifically prepared.

And what has the latest statute given us? Has it remodelled the Arms Act or revised the Press Law? Has it repealed the Rowlatt Act? Has it safeguarded the citizen's most cherished rights against executive primary curtailment? Has it lightened taxation or reduced the cost of Government? Has it cut down military expenditure? Has it empowered India to regulate her own tariffs or to protect her nascent industries from undue foreign competition? Does it enable us to work the land tax on more equitable lines or the *abkari* revenue within more moral limits? Is it going at any time to remove the heavy burdens under which the masses are groaning. Is it going to put an end to all the expensive methods of litigation that has ruined thousands of families once opulent? Will a few seats in the Legislative Councils really prove a panacea for all the miseries of the depressed classes?

Yea, What does the latest statute give us? It gives us more Indian Ministers, larger Councils, more seats for election, wider franchise—very valuable things indeed? Rules are on the anvil that should regulate the general changes sanctioned by the Parliament. Men are fast grinding their loins for the coming contests; each party is sending out its propogandists to stump the country; all are whetting their razors for mutual throat-cutting! And this very civilised game, especially in South India promises to be not a little edifying to the party leaders concerned, not a little beneficial to the people at large, on account of the diabolic Brahmana—non-Brahmana controversy, that has taken such deep root in our midst? Is not all this gaining experience and strength necessary for the full realisation of the Self-Government that is to be? Yes, the statute gives us more Ministers and larger Councils; but what power will these have for good, what real and effective voice in the Government? The Councils may wrangle to their heart's content; but their decisions may be over-ruled by the Governor, which means the Executive. The Ministers may impose additional taxes if they are so ambitious as to wish to inaugurate any reforms, and so callous as to ignore the growing poverty of the people. *Extra Ministers with empty purses*, with little power for doing good but great potentiality for doing harm—this is the first stage in which we are asked to develop ourselves by a paternal government anxious to train us in the act of governing ourselves. Under Self-Government of this pattern how is India going to become more rich, more strong, more prosperous and happy? With the cost of the Executive Government increased more than ever, with famine conditions made perpetual in the land, with the classes and interests set at loggerheads with one another, whereform is the money going to be raised to spread education, to improve sanitation, to expand irrigation, to start industries, to rejuvenate agriculture?

The poor man wants food and clothing; he is threatened with additional taxation; and promised the vote. The educated man wants freedom from undue official control; he is insulted that he is unfit to take care of himself. The country wants higher economic development, but this is a reserved subject beyond the control of the philistines; it is the *sanctum sanctorum* of vested interests. We want at least to be let alone and say our prayers in peace, but no! the party shibboleths disturb the very chiming of the bells in the temples and the very flow of the rivers at the bathing ghats. And all this is getting civilised; making substantial progress towards self-government!

Yes; the poor man may get the vote; will it make him less hungry? Has the vote in western countries made the labourer really more comfortable in life? What is the lesson coming from the advanced countries of the West? The franchise may make the labourer, on the voting day, a very great man indeed; but what is he during all the other days of his life? And even on that one day, how does he fare, how does he exercise his right? Do power and responsibility go hand in hand in western countries? Do not the few exercise all the power, while the many bear all the responsibility? Shall we bind India with the gilded chains of Europe? At what stage is universal suffrage to be introduced in the political system and how is it to be worked? Do the "educated" British electors exerise any real discretion in returning members to Parliament? Do the members of the House of Commons that lounge in smoking rooms and have to be driven in by party-whips at the time of voting, demonstrate any due sense of responsibility? Does any Cabinet Minister hold himself personally responsible for the result of any policy that he initiates? Is not the Parliamentary system a huge fraud in which a few rule in the name of the many, shirking their own responsibility for whatever they do under the convenient fiction of doing everything at the dictate of the majority? Is this the kind of self-government we want for India? Whither are we moving?

Reviews.

England's Ideal BY EDWARD CARPENTER: Published By Messes GEORGE ALLAN AND UNWIN LTD. LONDON.

In this excellent book Carpenter shows the directions of social life in the West. The first chapter deals with England's ideal. He points out in it that the forces which move the individual determine the national progress. Uncleanness of personal life must necessarily poison the racial life. In the modern civilised countries the rich depend on the labour of the poor and enjoy without working and call this dependence having an independence. The poor toil and slave and die in the grip of usury and disease.

Carpenter then proceeds to point out how social forms tend to stereotype themselves; how social progress is a continual fight againt this; how popular customs get hardened into laws; how in complex stages of society laws are often hardened class practices, as certain classes control legislation; and how the growth of the community presses against and throws off all impeding shells of petrifaction. Fichte said: "The object of all government is to render government superfluous." "If society moves by an ordered and irresistible march of its own, so also—as a part of society, beyond that as a part of Nature—does the individual. In his right place, the individual is also irresitible. Now then, when you have seized your life inspiration, your absolute determination, *you* also are irresistible, the whole weight of this vast force is behind you."

Hence if as economists say competition has been the basis of life, man can now resolve to order life on

another and a higher basis. "Man forms society, its laws and institutions, and man can reform them. Somewhere within yourself, be assured, the secret of that authority lies." Carpenter shows the true relationship of science and society. "Science may become high-priest, but the result of its priestly offices will entirely depend on what kind of deity it represents—what kind of God society worships." It will lead us to cruel dominations or the rattling of glittering toys or to God according as we desire. "No mere scientific adjustments will bring about the millennium."

Individualism in revolt against feudalism became protestantism in religion and competition in commerce. But to-day a new impulse towards humanity seeks to overthrow competition by socialism. Socialism should not be a change of society without a change of heart. It must be a passion, a principle, and a power.

In his chapter on *Desirable Mansions* he points out the crampings of the lives of the rich. Their mansions become their prisons. They substitute books for nature. They have no touch with the facts of life. They are pampered parasites. "The great hymn of human labour is to them an idle song." Their garments are fairer than their bodies; their bodies are fairer than their minds and their minds are fairer than their hearts—an order of beauty that God will never approve or applaud. When will they live natural lives and cease to be the prisoners of their servants and come out into the open spaces of life lit up by the sunlight of God's love?

He then pleads for the simplification of life. Unnatural tastes and desires are ruining us. External reforms are of no avail, the *desire* for simplicity should become a passion with us. We must rejoice in the economics of life. Carpenter then deals with trade. Thoreau says: "Trade curses everything it handles." Production should be a pleasure and should not be viewed merely as a source of trade. If trade is natural it will not spoil human nature. But if it is unnatural, it will lead us downward into hell. The institution of private property, if we bestow too much thought on "private," becomes an antisocial force. We must realise the human and social value of property. The value of property is not its gratification of the sense of ownership but its social use. "Man is like a flame—which shines by virtue of the current of materials passing through it. Check that current, and his brightness will be materially diminished; let the products of combustion accumulate if but a few moments and his light will be extinguished. Use and pass on; use and pass on,—that is the word, and admits no more than use." Originally acquisition was for the tribe from another tribe; it is now for the individual from all and against all; may we not come to a stage where it will be for all? Money is not mere gain or power but a trust and a means. As Thoreau says "it is not worth while to go round the world in order to count the cats in Zanzibar." We must realise the true relation of Man to Matter. We must be true to "the inward pole-star of our human nature." We must attain "the equality of the members of the body fulfilling their functions in perfect inward harmony." When shall the Prince of Love come through the tangled and enchanted—Thicket? We must consume as little of the labour of others as possible; we must live a simple life to know the life of the world; and we must have the fullness of joy and service. Only then will paradise be regained by man.

Miscellaneous.

Olla Podrida

Quite recently Mr. G. K. Chesterton wrote that Egyptian damsels were carrying waterpots on their heads with grace and dignity and beauty and that Englishmen and women should carry parcels etc. on their heads. A brilliant idea! In any event will our brethren realise the force of this? Our beautiful Indian custom of bringing water from the river with soft rhythmic grace of gait and perfect poise of body is fast disappearing.

***

Not only in this direction has beauty been giving place to barbarism. A few days ago a Madras mob imagined boy-decoyers in some innocent men and stoned these to death. What barbarism and delusion?

***

Indeed Madras is the scene of sensations. The most modern and rational (?) of marriages was announced only recently. Hindu society is fortunately waking up and trying to see where her friends within and without have brought it.

***

The Madras youth are getting madder than ever. Did you read about the new league of youth? We have had a league of nations under which the league has no power and the nations are increasing their separate armaments. Now comes the league of youth under which the league can do nothing and the youth can become prematurely old.

***

I learnt about a recent dead person that she was doing star work. What is this star work? Star-gazing? We have got leagues of rising stars, risen suns etc. etc. I want to form a league of the maddening moon.

***

That is the madness of youth. Let us now see the madness of age Mr. Thyagaraja Chetti has given new war cries for the Non-Brahmins against the Brahmins; "Don't trust the Brahmin; don't help the Brahmin; don't vote for the Brahmin." What madness? Are you Providence?

***

Mr. G. A. S. has become angry and says that he will drop the S. P. N. E. Is it real dropping or postponement? According to him 'dropping' means "postponement." Is it not so? What will the poor deserted child, National Education, do hereafter?

SCRUTATOR.

Theosophical Brotherhood!

BY G. HARISCHANDRA ROW.

1. The Theosophical doctrine of universal brotherhood precludes the possibility of matrimony: Mr. Arundale, a Theosophist, cannot marry the Brahmana girl, because she is his sister and a sister is not to be married by a brother. Similarly, if the girl herself is a Theosophist, she must abstain from marrying Mr. Arundale, her brother. There is a clear contrast between Sri Ramakrishna Paramahamsa (who looked upon even his own legitimate wife as mother) and this gentleman (who evidently entertains but a carnal or conjugal idea of womanhood). I do not know whether the brotherhood of humanity implies or allows the inhuman doctrine that every man is a potential or providential husband of every woman, and that every woman is similarly a wife of every man. Mr. Arundale may be brother to Mr. Rundale, and Mr. Rundale to Mr. Arundale; but in what relation does the first gentleman stand to the sister or daughter of the second? The sister of a brother is one's own sister, and therefore there can be no matrimonial bond between the two. Perhaps, the Theosophists argue that marriage is forbidden between a real brother and a real sister, and not between two figurative ones. Then surely the hollowness or unreality of this Theosophical fraternity is quite apparent. If male and female children of the same parents alone are to form one real brotherhood, then wherein lies the peculiarity of Theosophy? For that is recognised by non-Theosophists too, so that brotherhood would not distinguish this system from the

rest of the world, and the epithet *universal* in the Theosophical expression *universal brotherhood* would be meaningless, if not misleading. Brotherhood is here restricted only to those who are literally the offspring of the same parents. The expression in its application to others (that is, in a figurative sense) implies, I suppose, not only absence of all enmity towards others, but also absence of any carnal appetite for them, so that those who preach universal brotherhood cannot, consistently with their doctrine, contract any matrimonial alliances. This difficulty, however, does not confront other religionists, with whom the tenet is not a fundamental one, and to whom matrimony is positively sanctioned by scripture (विशेषशास्त्र). Why has Mr. Arundale remained unmarried for so many years? Is it because he is an *Initiate?* Or, is it for the pleasures of courtship?

2. Conjugal relation *(Nayaki Nayaka Sambandha)*. One Mr. A. Mahadeva Sastri writes in *New India* that, since marriage establishes the relation of preceptor and disciple between husband and wife, conjugal relation may well exist with the spiritual or tutorial. Mr. Mahadeva is utterly wrong. Every husband may or may not be a preceptor, but every preceptor may not and should not be a husband. If the marital relation establishes the spiritual one of Guru and Sishya, this again institutes the further one of father and daughter, which ought to allow no room whatever for any sexual intercourse between the two. As spiritual preceptor, one should not, forgetting the pure bliss of the Self, degrade oneself to the level of the brute creation by indulging in gross sensualism. Secondly, as father of the disciple, one must not, if one has any respect for human laws and any belief in revealed religion, even dream of approaching her with a marriage proposal: As preceptor and parent, then, one is doubly debarred from her; so is she as disciple and daughter from that one.

The very word *Guru* expresses parental relation as well as the tutorial. It is the father that originally whispers a *Mantra* into the ear of his son. To deface the teacher is to debase the parent himself. Further, when to pollute the person of a teacher's spouse is a capital crime (a *Mahapataka*), how much more it must be to pollute the teacher himself: To beat a king's servant is a violation of law; to beat the king himself should be much more so.

Mr. Mahadeva says that the obligation to teach springs from the position of husband. If so, the former (owing its existence to, and depending on, the latter) cannot suppress it: The minor relation must be subordinate to the major. If when the husband ceases to be husband on the dissolution of marriage, the teaching obligation no longer continues; it is not independent and is therefore too feeble to interfere with the marital relation.

Moreover, to teach is not strictly a husband's business even as it is not the business of a teacher to supply food to his disciple. The teacher may support the disciple, the husband may educate his wife—it is then a virtue; to avoid either would not involve any sin because there is no positive injunction (or *vidhi)* to that effect, as there is, for instance, upon a teacher to teach his pupil and upon a husband to support his wife. Marital relation is, on the other hand, directly brought about by Scripture (it is वैध); and therefore it cannot be nullified by the minor and unimportant relation of master and disciple, that is derived from, and is further dependent on the major.

Mr. Mahadeva may ask "Is there no opposition between the two? Will not therefore, one destroy the other?" But the opposition is not of the same degree from either side: A tiger is opposed to a lamb, and the lamb to the tiger; yet, the former devours the latter, and not *vice versa*; similarly, though *husbandship* may not disallow *tutorship, tutorship* may disallow *husbandship*. Perhaps, Mr. Mahadeva urges that the very fact of a person's being husband must make it impossible for him to be tutor at the same time, if there were really antagonism between the two positions. But have they independent existence or not? If they have, the less powerful husband will put up with the rule of the more powerful preceptor, even as the trembling lamb falls prostrate before the terrible tiger. If they have not, the husband generates the tutor. In fact, there are two kinds of tutors: A tutor pure and simple, like Mr. Arundale before marriage; and a tutor who evolves out of a husband, like Mr. Arundale after that happy event. Why is a husband less powerful than a preceptor? Mr. Mahadeva may ask. The former must, Scripture says, bow to the latter.

Moreover, the position of a house-holder is a complicated one; it may include some of the functions of the preceptor, and exclude the rest. The position of the preceptor, on the other hand, is a simple one, excluding more functions than it includes. The former, for instance condemns absolute celibacy—the husband is required to join his wife on particular nights. The latter tolerates no laxity whatever in sexual matters—the Guru is strictly instructed to conduct himself in a worthy manner in relation to those women, married or unmarried, who sit at his feet. Now, when such special conditions or characteristics are disregarded, the two words husband and teacher become useless, even perhaps if they change places. Mr. Arundale, the Guru, therefore, cannot be suddenly changed into an ideal husband by any known process: We are not members of the esoteric, or even the exoteric, section. Mr. Mahadeva ought to remember that his great Mrs. Annie Besant herself has admitted in her paper that marriage would be improper between master and pupil.

3. Mrs. Besant, however, urges that Mr. Arundale has never been a Guru—he has only been a great friend of the family in question. But there is no doubt that the members thereof had at first regarded him with all the reverence due to a Guru; they had had *Guru bhavana* in regard to him. As for the friendship, it must have been of a Theosophical type; for one cannot understand what friendship there could have been between a mother who had not known English, or a daughter who had picked up only some butler's English, and this cultured, distinguished gentleman of a different race and age with no knowledge of the vernacular tongue. Mr. Jinaraja Dasa has married a Western woman of the Theosophical Brotherhood; now, Mr. Arundale is going to marry an Eastern girl, so that the combination of the East and the West may be complete through the commingling of bloods. Mr. Arundale pretends that he has made India his mother country. It would be more correct to say *mother-in-law country*—the land of romantic love and adventure. If *Bilhana* could have a poem for himself, why should not Mr. Arundale have one to commemorate his triumph, though there is this difference, namely, that whereas the parents of the princess had a curtain hung between her and the teacher, the parents of our present heroine have purposely lifted up the veil for the mutual understanding, admiration, and enjoyment of the hero and the heroine. But I suppose there are a few venerable, enlightened ladies of sixty or seventy in the Theosophical organisation, one of whom our hero should have chosen instead of this poor, inexperienced girl of sixteen or seventeen. The marriage should have been actually celebrated long before, and not so soon after, Mr. Nilakantha Sastri's death, if the period of wooing or trial had been sufficiently long. But, perhaps, stalwarts with quick perception do not require so much time and trouble! As for the disparity of age, it is accounted for by the disparity of age among the orthodox Hindus! Though inter-racial marriages are, according to Herbert Spencer and a host of others (why, according to such a high authority as Mrs. Annie Besant herself—refer to *New India*) not desirable, yet they are not objectionable between such highly civilized and cultured persons as Mr. Arundale and the Brahman maid, both of whom, moreover, are according to Mr. Tilak descended from the same Aryan ancestors near the North Pole, notwithstanding that some, or even most, of the customs and manners (*Acharas*) of either may at present be as

wide apart as the North Pole and the South Pole. Is not Mr. Arundale now living in the Brahmana style? If he is not yet up to the mark, his Brahmana wife will quickly bring him up. If, however, he is too high for her, she can at once pull him down: At any rate, they shall both occupy the same level before long, if they have not occupied it already. Yes, when the hand of a Brahmana girl could be easily secured, the Brahmanas are a blessed race—they are Aryans; but when the hand is refused as it often is, they become a despicable set of human beings—they are Dravidians, (especially the Brahmanas of the Madras Presidency), hybrids, and tyrants! But the racial affinity between our hero and heroine is, I fancy, something like *Badarayana Sambandha*:—

" *Asmakam Badaree chakram, Yushmakam*
Badaree Taruh:
Badarayana Sambandhah; Yuyam Yuyam
Vayam vayam."

[I have a wheel made of *Badaree* (the jujube tree); and you have a tree of *Badaree*. Our connexion, therefore, is brought about by *Badaree*. From the point of view of reality, however, you are you and we are we—we have nothing to do with each other.] Your ancestors lived near the North Pole, and our ancestors too lived there; therefore, there is Polar relation between us. I do not, of course, suggest any matrimonial alliance between an Aryan and a Polar bear! Or again, your *Mahatmas* and our *Mahatmas* have lived on the Himalayan mountains, or perhaps nearer home at Adyar; and therefore we form the Himalayan or the Adyar brotherhood. And to cement or consolidate this brotherhood, there must be as many free and unrestricted marriages as possible!

The Theosophists argue that most of the heroic members of the family of the late Mr. Nilakantha Sastry, including this illustrious patriarch, have already left the Hindu fold and spoiled themselves in the orthodox sense by such acts as inter-dining with diverse castes: Can the proposed marriage make the condition worse? Can it make this better either?—I ask. If it cannot, persistence in it would be profitless. In other words, is the destruction already complete or not? If it is, then the wedding would be a superfluity. If it is not then there is yet chance for the orthodox to save the situation by preventing or discouraging the alliance, and their efforts are only laudable: Medical aid should not indeed be withdrawn so long as there is a single sign of life. The maid has already attained puberty; who will marry her? Not necessarily Mr. Arundale—a more competent man may marry her; surely, Mr. Arundale is not the only male or the most important male, upon this earth—specially born for the purpose or commissioned by the *Mahatmas*. In short, the argument of our New Indian friends is—Because a person is so far spoiled, so he or she has every right to be spoiled to the very point of perfection. One is reminded of the verse:—

"*Bhiksho Mamsa nishevanam kimuchitam...*
Bhrashtasya ka va gatih?"

Mrs. Besant's paper assures us that the marriage shall take place in a more enlightened locality--perhaps in Bombay; for the heroine is already there. Mrs. Besant allows, I believe, that the Parsees are an enlightened people; let them be consulted on the desirability of interracial marriages. The Parsees have solemnly resolved in public meetings to discourage matrimonial alliances between Parsee girls and men of other nationalities; yes, Bombay must be a more enlightened environment than Madras, where there is obviously no strong organization against unscrupulous reformation, and where, on the other hand, the so-called leaders of the Hindu community have so often shamefully identified themselves with religious impostors and social corrupters. My humble suggestion, however, to the Mahatmas is that the seat of Theosophical wisdom and sanctity may advantageously be removed from this ungrateful and incorrigible country—especially from the 'benighted Madras' where the Dravidian barbarism is still rampant—to a more congenial place beyond the seas—after consultation of course, with such expert explorers and philosophers as Mr. Lajpatrai and Mr. B. G. Tilak. The baggage can be left behind, if too heavy. The books, containing Asiatic superstitions, can all be bundled up and consigned to the Bay of Bengal. As for the buildings, they may stand as they are, as monuments to the *Mahatmas*.

To whom is the credit of the romance due? To Mr. Arundale who had inspired such lofty sentiments in his friends or disciples. No.—to Mr. Nilakantha Sastri who, in defiance of the Brahmana priestcraft, had given the necessary training to the members of his family. No.—to Mrs. Nilakantha Sastri, a mother of many children, who had always backed her husband up, and has since continued his work, like the wife of the late Justice Ranade. Not even to her.—The credit is really due to our Brahmana heroine who, not allowing herself to fall a victim to false ideas of propriety, modesty, and chastity prevalent in this backward country, has enjoyed the full benefits of enlightened society, and, exercising her mature judgment (for she has already attained her puberty) and almost *Mahatmic* vision, has finally fixed her heart upon her dear, ever adorable, ever memorable Mr. Arundale, in the teeth of Brahman persecution. There would indeed have been no occasion for this drama whatever, if this Indian lady, like other Indian ladies of her age generally, had strongly protested against this monstrosity of a marriage proposal. 'बलवान् इंद्रियग्रामो विद्वांसमपि कर्षति'

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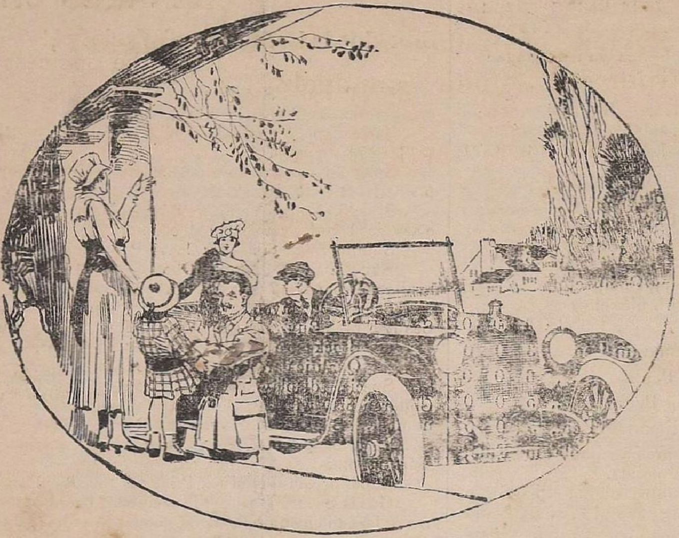

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